



Jurnal Pendidikan Islam 6 (2) (2020) 153-164
 DOI: 10.15575/jpi.v6i2.9687
<http://journal.uinsgd.ac.id/index.php/jpi>

p-ISSN: 2355-4339
 e-ISSN: 2460-8149

KYAI/LEADERSHIP IN INTERNALIZING NATIONALISM VALUES AT PESANTREN

Apud

UIN Sultan Maulana Hasanuddin Banten
 Jl. Jenderal Sudirman No. 30, Kota Serang, Banten, Indonesia, 42118
 Email: apud@uinbanten.ac.id

Hj Sammali bin Hj Adam

Sultan Sharif Ali Islamic University
 Simpang 347, Jalan Pasar Baharu, Gading BE 1310, Brunei Darussalam
 Email: hjsammali.hjadam@unissa.edu.bn

Ferdiansyah Irawan

Sekolah Tinggi Agama Islam Darul Qalam
 Jl. Sukadiri, Tangerang, Banten, Indonesia, 15113
 Email: feryozil43@gmail.com

Received: 09, 2020. Accepted: 12, 2020. Published: 12, 2020

ABSTRACT

This study aims to examine the leadership of the *kyai* in Pesantren Salâfiyah Cidahu Pandeglang. It specifically explored the leadership of the *kyai* and its role in internalizing nationalism values for students in pesantren. This study used a descriptive-qualitative method. The data were obtained through interviews, observation and documentation. The results showed that the leadership of the *kyai* has played a role in internalizing a spirit of nationalism for the students. The process of internalizing the spirit of nationalism was carried out through giving advice and exemplary, book recitation activities, *bahs al-masâ'il*, community service, entrepreneurial activities, organizational activities, leadership training, maintaining traditions, and democracy-related activities. Lack of the students' motivation to learn and the limited facilities and infrastructure were the obstacles in nurturing the values of nationalism. To solve the obstacles, *kyai* provided motivation for the students, built the students' confidence and self-confidence, and established network with the society and government.

Keywords: *Kyai* Leadership, Nationalism Values, Pesantren Salâfiyah, Santri's Character

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kepemimpinan *kyai* di Pesantren Salâfiyah Cidahu Pandeglang. Kepemimpinan *kyai* mencakup perannya dalam penanaman nasionalisme di pesantren. Penelitian ini menggunakan metode deskriptif-kualitatif yang datanya diperoleh melalui wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa kepemimpinan *kyai* berperan dalam penanaman jiwa nasionalisme bagi para santrinya. Proses penanaman jiwa nasionalisme dilakukan melalui pemberian nasihat dan keteladanan, kegiatan pengajian kitab, *bahs al-masâ'il*, kerja bakti, kegiatan wirausaha, kegiatan keorganisasian, latihan kepemimpinan, menjaga tradisi, dan kegiatan berdemokrasi. Minimalitas motivasi belajar santri dan keterbatasan sarana dan prasarana menjadi kendala dalam penanaman nilai-nilai nasionalisme. Memotivasi santri secara terus-menerus, membangun keyakinan dan kepercayaan diri santri, dan membuat jejaring sosial dijadikan sebagai upaya mengatasi kendala yang dihadapi.

Kata Kunci: Karakter Santri, Kepemimpinan *Kyai*, Nilai-nilai Nasionalisme, Pesantren Salâfiyah

INTRODUCTION

In the education context, leadership has attracted researchers to investigate its role in achieving institutional and educational objectives. Leadership consists of the activities to influence, organize, move, direct, or influence others to carry out something to achieve goals set in a particular organization (Ma'rufah et al., 2014). The leadership process must be applied on the right track to achieve the goals. This also happens in an Islamic educational institution like pesantren where Kyai serves as a leader. The leadership of *kyai* in a pesantren is very vital. It becomes a model for all pesantren residents to follow, and its existence is crucial for the pesantren survive and strive. In other words, Kyai plays an important role and is expected to carry out leadership to establish and maintain pesantren existence and contribution to the society. In pesantren, *kyai* is the essential element since they often serve as the founders of pesantren, and to some extent, the institution depends directly on the personal competence of Kyai leadership (Dhofier, 1980).

In the leadership context, *kyai* is usually attached to the type of informal religious leader rather than the formal one. Therefore, any discussion of the *kyai's* leadership type is always identified with the charismatic type. The assumption that the *kyai* is a traditional leader has something to do with the state of *kyai* as good and moral sources for the students and society in general. Meanwhile, the authority of a *kyai* is identified as authoritarian, which is based on the power of the *kyai*. His power is very central and cannot be opposed by anyone except by other *kyai* who are more charismatic and their former teachers (Hartono, 2016). Hierarchically, a Kyai is the only power owner that is explicitly recognized in the pesantren environment. Even its absolute power impacts on students' feelings of attachment to *kyai* (Arifin, 2015). The attachment brings out the extraordinary obedience of students towards their *kyai*. The *kyai* as a figure whose actions are always exemplified, his doctrine and advice as well as the values he adheres to, are always followed and held firmly.

Kyai leadership is expected to contribute to the country's nationalism. When it comes to nationalism issue, *kyai* are expected to boost the value of nationalism for their students and society. They may put nationalism at its stake when they threaten integrity of a nation and their influence may be followed by their students. Any ideology can be promoted by kyai for the students. Kyai should promote the ideology that support the country to deliver the objectives of the development (Kaltsum, 2020). In line with this, the issue of nationalism should be taken into consideration. There are at least two types of kyai with regard to the issue of nationalism. The type of *kyai* that belongs to Pesantren Salāfiyah usually maintain tradition of classic reading for kitab. They tend to have the ideological doctrine process which is not in line with the nationalism values. They tend to be exclusive (Nurtawab, 2019). Another study investigating Islamism and nationalism. It was shown that Islamism threatens nationalism which more than 50% of Indonesian niqabis support the Caliphate system, and nearly 15% agree to defend Islam by means of violence (Dzuhayatin, 2020).

Unlike *kyai* from Pesantren Salāfiyah, kyai from Pesantren Khalāfiyah are slightly different since they are relatively more inclusive when it comes to nationalism issue (Arifin, 2015). Those Islamic educational institution manage to transmit to their students the doctrine of nationalism as an effort to maintain their nationalism. They try to instill this value in pesantren since they believe that the spirit of nationalism has values that are in line with the teachings of Islam. They refer to the historical example set by prophet Mohammad SAW when framing life in diversity in the city of Medina through an agreement set out in the Medina Charter. The lesson has provided an inspiration for pesantren in the archipelago to promote nationalism and strive for the independence (Royani, 2018). Nationalism is one of social forces which cannot be defined completely once for all. It is sometimes influenced by the perspectives of political and cultural factors where they lived. Ulama either male or female are expected to

uphold the value of nationalism (Kusmana, 2019). Nationalism is the soul and spirit that forms a common bond, both in terms of togetherness and in terms of sacrifice for the nation and state. The term has been discussed along the history of postmodernism, poststructuralism and postcolonialism (Suastika, 2012).

The nationalism of *kyai* and *pesantren* can be traced from the history of the struggle of the Indonesian nation. During the colonial period, the spirit of nationalism was instigated by *kyai* and *pesantren* to fight against colonialism and western imperialism, such as Pangeran Diponegoro on the island of Java, Tuanku Imam Bonjol in Sumatra, Teuku Cik Ditiro Umar and Teuku Umar in Aceh, and Syekh Yusuf in Makassar (Kaltsum, 2020). The contribution of *pesantren* to the Republic of Indonesia is tremendous. One of the biggest contributions of *pesantren*'s national spirit was the Nahdlatul Ulama's Jihad Resolution Fatwa issued by KH. Hasyim Asy'ari on the evening of October 22, 1945. The Jihad Resolution conveyed a mandate in the form of principles regarding the obligations of Muslims, men, and women, in jihad to defend their homeland and nation. *Kyai* from NU have always been in the front line to uphold and maintain the nationalism values. This is what K.H Hasyim Asyari tried to set the bar for nationalism in the face of colonialization threat (Baso et al., 2017). The jihad resolution was not only intended as a struggle to defend the religion of Islam but also to defend the sovereignty of the nation and the Unitary State of the Republic of Indonesia (Royani, 2018).

Studies investigating *kyai* leadership at *pesantren* in instilling nationalism have been conducted by researchers. The topics include *kyai* prophetic leadership type (Widayat, 2014), *kyai* leadership and its contribution to quality of *pesantren* (Syarif, 2017), nationalism values cultivation by *kyai* at *pesantren* (Rois, 2017), cultivating nationalism values at *pesantren* by applying Aswaja learning method (Rifai, Dian, & Alimi, 2017). The ability of the *kyai* to internalize the values of nationalism with certain approaches has strengthened the spirit of nationalism in the world of *pesantren*. As explained in Anwar's (2014) research results, one way that can be taken to internalize the values of nationalism is through the approach of habituation in schools. Students should be taught and trained to practice the values of nationalism so that it is embedded in the psyche of the student (Anwar, 2014). *Kyai* leadership has been examined with the issue of students thought (Arifin, 2015).

Studies have not addressed specifically *kyai* leadership and the program to instill nationalism for student at *pesantren*. This study tries to fill the gap. It investigates the *kyai* leadership and its role to nurture nationalism. Furthermore, it sought to explore program and activities administered by *kyai* to promote nationalism. In addition, it also examined the obstacles and effort to solve the problem in fostering nationalism for students at *Pesantren Salâfiyah Cidahu, Pandeglang*.

METHOD

The study employed a descriptive qualitative method in the form of a case study. It took place at the *Pesantren Salâfiyah Cidahu, Pandeglang*. Data was collected through interviews, observation, and documentation. The sample was chosen using a purposive sampling technique, in which the sample was selected directly to meet the objectives of this study. Several figures were considered qualified and had a lot of information about the problem being studied like *kyai* as a leader at *pesantren*, teacher, administrator, and student representatives were interviewed. Observations were applied to collect data related to space, place, participants, and activities in the processes of internalizing nationalism through *kiyai* leadership (Hidayat et al., 2020). Meanwhile, documentation included photos, books, and other activities were examined as secondary data for the research. The data were analyzed through several stages namely: reduction, display, conclusion drawing, and verification. Triangulation was applied in this study to have deep understanding. To ensure the validity of the data, this

study employed several tests namely credibility, transferability, dependability, and confirmability test (Nursaid, 2020).

RESULTS AND DISCUSSIONS

Based on the data collected, there are several findings that will be described in this section. The *kyai* leadership to instil nationalism values for students at pesantren will be described first. The second findings concern programs and activities to facilitate nationalism education at pesantren. The last findings cover the obstacles that *kyai* experience to foster nationalism values for the student and the efforts that were conducted to solve the obstacles in fostering nationalism values at Islamic educational institution.

The Role of Kyai's Leadership in Internalizing Nationalism Values

Kyai at the Pesantren Salāfiyah Cidahu is usually called Abuya Muhtadi bin Abuya Dimiyati. He has been viewed by his students as a religious, moderate, and nationalist leader. This study found that *Kyai* in a pesantren served as a center of excellence and a role model whose behavior and actions were always imitated by the students. In addition, he played an important role ranging from inspirator, motivator, to facilitator for his students. He is known as a charismatic, firm, and very influential scholar, especially in the Banten region. His love for his homeland made him very firm in his attitude, especially towards groups that had the potential to undermine the integrity of the NKRI (*Negara Kesatuan Republik Indonesia*/ Indonesian Republic unitary State). He believes that the peace and integrity of the country are the main pillars of the survival of its citizens. In his view, a conducive homeland is needed to be able to preach, and carry out worship properly and comfortably.

Based on the results of interviews, *Kyai* Abuya Muhtadi has played roles to instil the values of nationalism and moderate Islam in the sphere of daily life in the Islamic boarding school Cidahu. He has demonstrated and taught nationalism values for the students and moderate Islam. His leadership has set the examples to apply nationalism values for the students. In fact, *kyai* tries to uphold and apply the embodiment of the teachings of Islam *ablussunah wal jama'ah*, and always instilling a sense of love for the country, as a form of gratitude to Allah (Nu'man, personal communication, July 18, 2019).

This study found that the *kyai* served as an inspirator for his students in expressing the nationalism. His actions always inspired the students to imitate and follow him. For instance, he always expressed his love for the homeland in everyday life. *Kyai* has inspired the students at pesantren and other residents to love their homeland. According to an interview with the student, *kyai* has shown in his daily life examples that can encourage the development of a sense of nationalism or love for the motherland and moderate Islam for the students. He is the leader for the students in protecting the homeland. He provides exemplary action and advice for the students to love the country (Hendi, personal communication, October 16, 2019).

This study found that *Kyai* served as a motivator to promote nationalism. *Kyai* with his charism can construct the society as well as developing pesantren. As the leader he served as a controller of the students so that he puts himself in protecting the state as well as the directions and visions for his students. According to an interview with the student, *Kyai* Abuya Muhtadi always motivated his students by giving good examples and advice for them. The students also viewed that his highly valued role models and his attitudes strongly influenced them. *Kyai* with his social construction brings a dynamic action in developing the pesantren (Yusuf & Taufiq, 2020). For instance, Abuya Muhtadi in exemplifying his love for the homeland, he always wears the red and white flag as a form of nationalism (Hendi, personal communication, October 16, 2019).

Kyai's morals are observable by the students in their daily life. When it comes to nationalism education, Kyai good behavior motivates and encourages students to learn and express nationalism in his students. In Islamic education context, students' motivation to learn values is often interpreted as something that determines the development of an Islamic educational institution. Motivation occupies a very strategic position in the process of developing an educational institution (Ariyanto & Sulistyorini, 2020). To achieve these, the system of education at pesantren applying principles: theocentric, voluntary, devoted, wisdom, simplicity, collectivity, freedom and independence. *Kyai* at pesantren has established the institution as a place to seek knowledge, serve, practice religious teachings and promote nationalism values. They usually do not provide certificate for the education that students had gained. On the part of students, they primarily concerned to look for the blessing of the *Kyai* (Said, 2011).

Abuya Muhtadi facilitated the process of internalizing the values of nationalism by giving fatwas on nationalism. Moreover, he provided various activities that support the process of internalizing the values of nationalism. He could facilitate this very effectively because he had a prominence and strategic position as a *kyai* to foster students' morality and to develop the students to become qualified and competitive Muslims (Syarif, 2017). The personality of Kyai is a characteristic inherent in pesantren society. The personality comes from the paternalistic culture of Indonesian society, but the individual *kyai* itself is a title created through a theological process (Ilahi, 1970).

Pesantren Cidahu has set the examples to promote nationalism values. The design of pesantren in Indonesia historically speaking promotes tolerance and uphold the awareness that the archipelago is in its nature is diverse. Therefore, Islamic boarding school education should be compatible with pluralism and nationalism. Pesantren have various values and cultures. The institutions have leaders with intellectual and spiritual maturity. They have the ability to build close relationship with the community to promote noble values like nationalism (Noorhayati, 2017).

Leadership consists of the activities to influence, organize, move, direct, or influence others to carry out something to achieve goals set in a particular organization like at pesantren (Ma'rufah et al., 2014). the leadership of *kyai* in a pesantren is very crucial for students. It becomes a model for all pesantren residents to follow, and its existence is crucial for the pesantren survive and strive. In other words, *kyai* plays a significant role and is expected to carry out leadership to establish and maintain pesantren contribution to the nation and society. In pesantren, *kyai* is the essential element since they often serve as the founders of pesantren, and to some extent, the institution depends directly on the personal competence of *kyai* leadership (Dhofier, 1980).

The Programs and Activities to Foster Nationalism Values at Pesantren

Based on documentation and observation, this study found that Pesantren Cidahu applied education system of *Ahl as-Sunnah wa al-Jamaah*. This system has been integrated by pesantren in its educational process to teach nationalism. This study found that the process to internalize nationalism values had been applied by pesantren through several programs and activities. Several daily programs and activities had been chosen to instill nationalism values through exemplary deed and *tarbiyah*. Others activities included organization, leadership and cooperation. Furthermore, preserving tradition or culture activity, teaching education on national perspective and insight on nationalism, and conducting *bahs al-masâ'il* were applied at pesantren.

First, exemplary action (morals). The process to internalize nationalism had been applied through exemplary action. According to students' opinion, they viewed *kyai* as very influential figure and teacher who could shape their mindset. They thought that *kyai* never hesitated to

give good examples directly to his students. They observed all the *kyai's* daily activity and behaviors such as the way he dressed, hang out, behaved, greeted and socialized. They knew that *kyai* served as a caretaker and a top leader who became a role model for them.

Second, *ṭarīqah*. *Ṭarīqah* refers to the religious sect of Sufism or Sufism in Islam. Abuya Muhtadi is a follower of the *shadhiliyah ṭarīqah* developed by his father Abuya Dimyathi. The ritual of this Sufism sect emphasized the practice of *istighfar*, *salāmah ummi*, prayer, *wasilah*, and *rabiṭah*. *Kyai* applied *ṭarīqat* approach as a media in internalizing nationalism for the students because it taught a form of gratitude to God who has bestowed the country. In other words, this is a form of devotion to the Indonesian homeland expressed by *kyai* and his students at pesantren. Abuya Muhtadi taught his students to practice *ẓikr* to Allah as much as possible and also taught some special prayers. One of the special prayers is a prayer for the prosperity of the country. This prayer is often practiced by Abuya Muhtadi and his students to pray for the country of Indonesia from the dangers that threaten Indonesia's unity and ask the protection of Allah SWT.

Third, organization and leadership. Pesantren facilitated organization and leadership activity to harness their talents and skills as well as to provide a forum for students to discuss existing problems. *Kyai* expected that the organization could develop students' leadership. He trained his students to learn and practice organization. He asked students to take a part in Majelis Mudzakaroh Abuya Muhtadi Cidahu Banten (M3CB). In this activity, students were trained intellectually to do *baḥs al-masā'il* among them and with the guidance from *kyai*. It was aimed at exploring their knowledge that they gained from learning, and forming habit and character of tolerance. Students were expected to appreciate the differences of opinion with other students and to uphold the democratic values which include the value of nationalism. For students who have advanced knowledge, *kyai* promoted them to serve at Nahdlatul Ulama (NU) Banten Province. They were prepared as the next generation to follow Education and training to serve the organization. They took the training for prophetic leadership to bear their ability to control oneself and influence others sincerely to achieve common goals as practiced by the prophets.

Fourth, cooperation. Pesantren Salâfiyah Cidahu still preserves the culture of cooperation, such as cleaning an environment, making bamboo assemblies, and organizing various activities on national Islamic holidays. They enabled students to work together with their peers. Pesantren managed its students to carry out activities that can foster a sense of togetherness to strengthen their unity and oneness. It established the value of cooperation to embrace the culture of the Indonesian people who translate Pancasila values into real activity at pesantren.

Fifth, tradition/culture preservation. Pesantren has maintained tradition and culture like visiting the grave, reading *tablil*, and *istighâsah*. Moreover, it also promoted daily tradition of dressing like a *sarong*, black cap and batik shirt, as a characteristic of Indonesia. The tradition that develops among pesantren in particular and society, in general, is local wisdom to create a harmonious life. This traditional approach has proven successful in internalizing Islam peacefully. Other benefits have emerged like instilling a sense of love for culture, preserving culture, and protecting the homeland, to embrace the spirit of nationalism.

The *Kyai* continued the tradition of conveying Islamic teachings as pioneered by Walisongo through a cultural approach that is blending with local traditions, without leaving the essence of Islamic values itself. The process of cultivating the spirit of nationalism is carried out through several traditions, starting with religious nuances such as *tablilan*, *shalawatan*, *yasinan*, *istighasaban*, *manaqiban*, to traditions with cultural nuances, such as visiting grave, mass circumcision, a commemoration of Islamic holidays, *halal bi halal*, sarong wearing, batik clothes wearing, kebaya clothes, traditional clothes, and Indonesian clothes.

Sixth, nationalism insight education. Pesantren offered the program to teach national insight for the students. The program was aimed at broadening students' horizon and knowledge

about the diversity and the facts of the differences that exist in Indonesia and strengthen a sense of nationalism. *Kyai* played an active role in imparting national insight to his students at pesantren. He tried to internalize the spirit of nationalism through education of national insight. This education upholds a person's view of the nation and state. It tries to teach students how Indonesia manages the country consisting of various kinds of differences in ethnicity, race, nation, culture, religion, and language.

Seventh, *baḥs al-masâ'il*. Pesantren Salâfiyah Cidahu held this activity which was attended by its residents and also from others. Even, the member of society often participated in the scope of M3CB or through NU Banten. The purpose of this program was to cater *baḥs al-masâ'il* which discussed contemporary issues and to maintain kinship between students and also between institutions. This activity is also used as a forum for discussing problems of nationality and to foster a spirit of nationalism in the students.

The above seven programs and activities were used to internalize the nationalism values at pesantren. According to the students at pesantren, *Kyai* Abuya Muhtadi, as far as he is concerned, was always active in educating nationalism activities by applying the above seven program and activities. To give the example, *Kyai* frequently spoke in seminars on nationalism to his students and society. He also went around preaching to remote parts of Banten, to promote and advocate for Indonesian unity and the principle of NKRI as the jargon. The leader of the pesantren was always there to shield the community and students from the divisive ideology that is not in line with Pancasila and the 1945 Constitution. Moreover, he issued a fatwa on the obligatory act to comply with Pancasila. In the same vein, he rejected any organization that opposes Pancasila and nationalism. According to the students, his exemplary act and deed would be taken into consideration by them. They also expressed their admiration for their *kyai* in promoting nationalism and their willingness to follow his path and to participate in doing it after graduating from the pesantren.

Kyai has managed to uphold the doctrine and teachings of Ahl as-Sunnah wa al-Jamaah which is embedded as knowledge, understanding, and attitude. They are important assets to be understood critically in facing the increasingly complex socio-religious dynamics to strengthen nationalism (Rifai et al., 2017). To internalize the nationalism values, *kyai* has deployed several activities and program for the students at pesantren. Pesantren plays a role to strengthen nationalism values for students. This is in line with the findings from research conducted by Rois (2017).

Various program and activities were applied at pesantren to instill nationalism values. They are designed to allow students to participate in the programs and learn to internalize the nationalism values. Other study has confirmed the findings of this research. Prasetyo, A and Bambang S (2016) reported that pesantren has the ability to facilitate the process of learning nationalism. They can be done through formal education in several subjects. Religious activities have the chance to promote nationalism values at pesantren. Other possible attempts include *baḥs al-masâ'il* and *riḥlah ilmiyah* (Prasetyo & Bambang, 2016). In the family context, the spirit of nationalism can also be built through the family by telling the history of the struggle of the Indonesian nation to children and singing the national anthem, directly or indirectly the character of nationalism can be built even though it is not yet optimal (Widiatmaka, 2016).

Since *Kyai* at pesantren is in a position to make the policies, he has the capability to shape the pesantren atmosphere (Alwi, 2013). In this study, *kyai* has provided exemplary deed to exemplify nationalism values for the students. This is the most important point when it comes to preaching or *da'wah*. *Da'wah bi al-hal* is more effective than *billisan*. This strategy is better to achieve the objectives of setting exemplary behaviors. Exemplary is an educational process that takes place by getting and exemplifying the behavior of a figure in behaving, talking, thinking,

and doing certain activities to form good habits so that it will form good character as well (Budiyo & Harmawati, 2017)

This study found that pesantren applied *ṭarīqah* program to foster nationalism values. Kyai believes that Allah will grant more pleasure for muslims who express gratitude for favors, virtue, or glory that they received. If muslim refuse to be grateful, Allah will threat them with punishment. This is the reason why Kyai chooses the *ṭarīqah* program to strengthen students' spiritual values and at the same time strengthen their nationalism values. These ritual have a positive impact on the students' spiritual and social piety (Ummah, 2018).

Organization and leadership program has been applied at pesantren. The leadership program was based on four characters, namely: *Siddiq, Amānah, Tablīg, and Fathonah*. Indonesia is a large country featuring multi-ethnicity, culture, language, and religion. It can be developed and maintained through pluralism and nationalism. It also requires strong leadership that can protect the entire Indonesian nation. To respond to this need, in Indonesian context, prophetic leadership is a necessity to be implemented in various fields (Widayat, 2014).

Teaching nationalism values at pesantren can be promoted through cooperation in several activities. Students participate in the activities and learn to cooperate as a form of nationalistic values. It allows them to foster social solidarity for the common interest. Historically speaking, pesantren is not only identified with the meaning of Islam but also it contains the meaning of Indonesian authenticity (Indigenous). Therefore it can be used as a forum for planting an attitude of nationalism (Furqan, 2019).

Traditions and cultural values are preserved by pesantren to promote nationalism values for the students. It is clear that the Pesantren Salāfiyah Cidahu wants to prepare its students who will enter society so that they have a broad horizon and perspective of the traditions that develop in society. Maintaining local traditions and wisdom is the same as loving Indonesia and it is part of how to internalize a spirit of nationalism. Islamic teaching is carried out peacefully without violence, slowly but surely. The basic concept of this approach refers to the rules of the *uṣūl fiqh*, namely: *al-muhafazah 'ala al-qadīm al-ṣāliḥ wa al-akḥḏu bi al-Jadīd al-aṣlah* (Keeping the old good traditions and adopting new and better traditions). The socio-anthropological culture of Indonesian society does not recognize ideological and exclusive religious movements. They prefer openness, tolerance, cultural preservation and they dislike conflict. Acculturation has occurred since the time of Walisongo as the actualization of the teachings of *abl as-sunnah wa al-jamaah*. Indonesian society has high absorption in terms of accepting religious teachings as evidenced by the emergence of various kinds of complex and diverse ritual practices, and the existence of togetherness and tolerance (Susanto, 2016).

Baḥs al-masā'il program has been used by Kyai to promote nationalism values. The students are expected to be able to argue and appreciate opinion from other to solve the issues and problem in the society. This term is used in Jam'iyyah NU Ulama to refer to Islamic legal *ijtihād* institutions whose activities are carried out by the highest forum in the organization. Its work is carried out collectively so that the efforts made are a form of collective *ijtihād*, and all decisions taken have the power to be implemented by the institutions (Abshor, 2016).

Studies investigating kyai leadership at pesantren in instilling nationalism have been conducted by researchers. The topics include kyai prophetic leadership type (Widayat, 2014). This type of leadership should be instilled at pesantren to develop students' leadership. Kyai leadership in promoting many activities to develop students character and nationalism values will contribute to quality of pesantren (Syarif, 2017).

The findings of this study are in line with the previous studies promoting and upholding nationalism values (Rois, 2017). The activities promoted in this study have one thing in common with the previous study that cultivate nationalism values at pesantren by applying Aswaja learning method (Rifai et al., 2017). The ability of the kyai to internalize the values of

nationalism with certain approaches has strengthened the spirit of nationalism in the world of pesantren.

This study found that habit formation is important for students to learn nationalism values. This is in line with Anwar's (2014) research results. One way that can be taken to internalize the values of nationalism is through the approach of habituation in schools. Students should be taught and trained to practice the values of nationalism so that it is embedded in the psyche of the student (Anwar, 2014).

Obstacles in Internalizing Nationalism and Efforts to Solve Obstacles

Kyai has faced some obstacles in his leadership to teach and foster nationalism at pesantren. This study found that there were two obstacles that *kyai* faced to foster nationalism for students. The first refers to students' lack of motivation to learn nationalism. Second has something to do with inadequate facility that pesantren provides to cater students' need. In an interview with *kyai*, this study found that *kyai* had to deal with students' lack of motivation to learn and participate in learning nationalism values. This condition has made it difficult for *kyai* to foster nationalism values for students. Some students exhibited their apathy and weak motivation to participate in program and activities that pesantren designed to internalize a spirit of nationalism. They considered the activities and program to promote nationalism less interesting and led them to skip the activities (Muhtadi, personal communication, July 17, 2019).

Other obstacle concerned the facilities and infrastructure that were far from adequate for pesantren. This obstacle is common for pesantren in general in many parts of Indonesia. In an interview, *Kyai* emphasized that the inadequate facilities at pesantren have to some extent hamper the program and activities to internalize nationalism values for students. Facilities such as building, learning tool, sport tool, laboratory, media and ICT have not been properly catered by pesantren (Muhtadi, 2019). These two obstacles required *kyai* pesantren to take strategic steps to solve the obstacles in order to carry out successfully the program of educating nationalism values and spirit for the students.

To overcome the obstacles found in educating nationalism for the students, this study found that *Kyai* tried his best effort to solve the obstacles. Based on the interview with *kyai*, he took students' lack of motivation into consideration and considered it as a challenge that required creative effort to solve it. He also took students' motivation into account since it served as one of the important factors to achieve the success of the educational process. *Kyai* tried to internalized the local culture that contains natural values which be implemented as a tradition and receivable to the society such as *zikir* and *ṭarīqah* (Erzad & Suciati, 2018). He tried to overcome the obstacles of students' apathy and weak motivation by inviting them to clean their hearts and minds by utilizing *zikir* through the *Ṭarīqah Shaziliyah* method. He viewed that prior to studying religious knowledge, each student must first cleanse his heart to get rid of his feelings. In addition, he gave the advice of awareness of the original pesantren's goals in an effort to educate them for nationalism values. This strategy was considered successful to arouse students' enthusiasm and motivation to learn nationalism (Muhtadi, personal communication, July 17, 2019). Motivation is an important aspect for students to succeed in learning. Both parents and teachers should pay attention and try their best to boost students' motivation (Ainissyifa & Amelia, 2019).

Kyai has taken some efforts to overcome lack of educational facilities and infrastructure of the institution. In an interview, *kyai* expressed that one of the efforts he tried was to communicate with the community and the government to meet the pesantrens' need in terms of facilities. It took time to fulfill the need of pesantren facilities. Even though pesantren lacked facilities, it did not lose *kyai* enthusiasm to continue to internalize nationalism values for students and. He emphasized that educating nationalism didn't rely heavily on the adequate facilities but required more *kyai's* depth of knowledge and his charisma to carry out

internalization of nationalism values for students at pesantren (Muhtadi, personal communication, July 17, 2019). Kyai power is very central and cannot be opposed by anyone except by other *kyai* who are more charismatic and their former teachers. This power can be used by kyai to deal and solve the challenges at pesantren in educating the students (Hartono, 2016).

Pesantren usually experience financial hardship. It requires the leadership and management skill to boost financial capability of pesantren by taking some strategies and program to facilitate entrepreneurship (Priatna et al., 2018). Kyai are expected to be able to design entrepreneurial program to strive economically and contribute to better construction of facility at pesantren. Kyai leadership are expected to contribute to the quality of pesantren (Syarif, 2017).

CONCLUSION

The study investigated the role of *kyai* leadership at Pesantren Salâfiyah Cidahu, Pandenglang in internalizing the values of nationalism for the students and society. It also explored the program and activities to facilitate students to learn nationalism values at pesantren. The last objectives of this study concerned the obstacles that *kyai* faced in instilling nationalism values and how he solved the problem to achieve nationalism education internalization.

To carry out the program of nationalism internalization, *kyai* leadership has been implemented in some roles like inspirator, a motivator, and a facilitator. He was a central role in internalizing the values of nationalism to inspire, motivate, and facilitate the students to learn nationalism and love their homeland and nation.

The program and activities that allow the internalization of nationalism values was carried out through providing advice and exemplary, book recitation activities, *bahs al-masâ'il*, community service, entrepreneurial activities, organizational activities, leadership training, tradition maintenance, and democratic activities. Through these activities, students were invited to translate their love their homeland and nation into real activities that benefit them and society. The obstacles faced in internalizing nationalism were the lack of learning motivation and the limitation of facilities and infrastructure. Some efforts were made by *kyai* to overcome the obstacles faced by continuously motivating students, building confidence and self-confidence, and creating networks with the community and government. But principally, these obstacles can be overcome properly.

BIBLIOGRAPHY

- Abshor, M. U. (2016). Dinamika Ijtihad Nahdlatul Ulama (Analisis Pergeseran Paradigma dalam Lembaga Bahtsul Masail NU). *Millati: Journal of Islamic Studies and Humanities*, 1(2), 227–242. <https://millati.iainsalatiga.ac.id/index.php/millati/article/view/973>
- Ainissyifa, H., & Amelia, R. (2019). The Effect of Family Literacy Culture on Student's Motivation in Islamic Education Subject at State Senior High School in Garut. *Jurnal Pendidikan Islam*, 4(2), 11-24. doi:<https://doi.org/10.15575/jpi.v4i2.2020>
- Alwi, B. M. (2013.). Pondok Pesantren: Ciri Khas, Perkembangan, dan Sistem Pendidikannya. *Lentera Pendidikan*, 16(2), p. 205-219. <https://doi.org/10.24252/lp.2013v16n2a8>
- Anwar, C. (2014). Internalisasi Semangat Nasionalisme melalui Pendekatan Habitulasi (Perspektif Filsafat Pendidikan). *Analisis: Jurnal Studi Keislaman*, 14(1), 159–172. <https://doi.org/10.24042/ajsk.v14i1.653>
- Arifin, Z. (2015). Kepemimpinan Kiai dalam Ideologisasi Pemikiran Santri di Pesantren-Pesantren Salafiyah Mlangi Yogyakarta. *Inferensi*, 9(2), 351. <https://doi.org/10.18326/infl3.v9i2.351-372>

- Ariyanto, A., & Sulistyorini, S. (2020). Konsep Motivasi Dasar dan Aplikasi dalam Lembaga Pendidikan Islam. *Al-Asasiyya: Journal of Basic Education*, 4(2), 1. <https://doi.org/10.24269/ajbe.v4i2.2333>
- Baso, A., Sunyoto, K. N. H. A., & Zionis, R. M. (2017). K. H. Hasyim Asy'ari, Pengabdian Seorang Kyai untuk Negeri. <http://repository.kemdikbud.go.id/4876/>
- Budiyono, & Harmawati, Y. (2017). Penguatan Pendidikan Karakter melalui Nilai-Nilai Keteladanan Guru dan Orang Tua pada Siswa Sekolah Dasar. *Prosiding Seminar Nasional PPKn III*, 1–10.
- Creswell, J. W. (2017). *Qualitative, Quantitative, and Mixed Methods Approaches*. Fifth Edition - Department of Family Medicine, University of Michigan.
- Dhofier, Z. (1980). Tradisi pesantren. Jakarta: LP3ES.
- Dzuhayatin, S. R. (2020). Islamism and Nationalism among Niqabis Women in Egypt and Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 49-77. <http://dx.doi.org/10.18326/ijims.v10i1.49-77>
- Erzad, A. M., & Suciati, S. (2018). The Existence of Kudus Islamic Local Culture to Prevent Radicalism in Globalization Era. *QIJIS (Qudus International Journal of Islamic Studies)*, 6(1), 39. doi:10.21043/qijis.v1i1.3460
- Furqan, M. (2019). Surau dan Pesantren sebagai Pengembang Masyarakat Islam di Indonesia. (Kajian Perspektif Historis). *Jurnal Al-Ijtima'iyah* 5(1), 1–34. <http://dx.doi.org/10.22373/al-ijtima'iyah.v5i1.5132>
- Hartono, R. (2016). Pola Komunikasi di Pesantren: Studi tentang Model Komunikasi antara Kiai, Ustadz, dan Santri di Pondok Pesantren TMI Al-Amien Prenduan. *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 1(1), 67. <https://doi.org/10.22515/balagh.v1i1.60>
- Hidayat, T., Rizal, A. S., Abdussalam, A., & Fawwaz, A. G. (2020). Designing Islamic Values Integration into Sociology Learning. *Jurnal Pendidikan Islam*, 6(1), 37–56. <https://doi.org/10.15575/jpi.v6i1.8119>
- Ilahi, M. T. (1970). Kiai: Figur Elite Pesantren. *Ibda': Jurnal Kajian Islam dan Budaya*, 12(2), 137–148. <https://doi.org/10.24090/ibda.v12i2.442>
- Kaltsum, L. U. (2020). Kemasan Ideologi dalam Pesantren. *Ushuluna: Jurnal Ilmu Ushuluddin*, 1(2), 131–149. <https://doi.org/10.15408/ushuluna.v1i2.15330>
- Kusmana, K. (2019). The Qur'an, Woman and Nationalism in Indonesia: Ulama Perempuan's Moral Movement. *Al-Jami'ah: Journal of Islamic Studies*, 57(1), 83-116. doi:10.14421/ajis.2019.571.83-116
- Ma'rufah, S., Matulessy, A., & Noviekayati, I. (2014). Persepsi terhadap Kepemimpinan Kiai, Konformitas dan Kepatuhan Santri terhadap Peraturan Pesantren. *Persona: Jurnal Psikologi Indonesia*, 3(02), 97–113. <https://doi.org/10.30996/persona.v3i02.374>
- Noorhayati S. M., (2017). Redesain Paradigma Pendidikan Islam Toleran dan Pluralis di Pondok Pesantren (Studi Konstruktivisme Sikap Kiai dan Sistem Nilai di Pondok Pesantren Nurul Jadid, Paiton, Probolinggo). *Jurnal Pendidikan Agama Islam*. 5(1), 18-20. <http://dx.doi.org/10.15642/jpai.2017.5.1.1-20>
- Nursaid. (2020). The Leadership of Headmaster in Improving the Quality of Madrasa Education. *Jurnal Pendidikan Islam*, 6(1), 95–108. <https://doi.org/10.15575/jpi.v6i1.3410>
- Nurtawab, E. (2019). The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitāb Readings in Pesantrens. *Studia Islamika*. doi:10.36712/sdi.v26i3.11026
- Prasetyo, A. & Bambang S. (2016). Penanaman Nilai-nilai Kebangsaan di Pondok Pesantren Khalafiyah (Studi Kasus di Pondok Pesantren Al Huda Doglo Candigatak Cepogo Boyolali Tahun 2016). *Journal of Vidya Karya*, 31(1), 8-18. <http://dx.doi.org/10.20527/jvk.v31i1.3969>

- Priatna, T., Nurhamzah, N., Ratnasih, T., & Siregar, H. (2018). Educational Financing Management in Tarekat-based Pesantren. *Jurnal Pendidikan Islam*, 4(1), 63-74. doi:<https://doi.org/10.15575/jpi.v4i1.2337>
- Rifai, A., Dian, S., & Alimi, M. Y. (2017). Pembentukan Karakter Nasionalisme melalui Pembelajaran Pendidikan Aswaja pada Siswa Madrasah Aliyah Al Asror Semarang. *JESS: Journal of Educational Social Studies*, 6(1), 7-19. Retrieved from <https://journal.unnes.ac.id/sju/index.php/jess/article/view/16250>
- Royani, A. (2018). Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia. *Jurnal Islam Nusantara*, 2(1), 121. <https://doi.org/10.33852/jurnalin.v2i1.75>
- Rois, N. (2017). Penanaman Nilai Nilai Nasionalisme dalam Pendidikan Pondok Pesantren Miftahul Ulum Ungaran Timur Kabupaten Semarang, *PROGRES: Jurnal Pendidikan Agama Islam*, 5(1), 115-135. <http://dx.doi.org/10.31942/pgrs.v5i1.1976>
- Said, H. A. (2011). Meneguhkan Kembali Tradisi Pesantren di Nusantara. *IBDA': Jurnal Kajian Islam Dan Budaya*, 9(2), 178-193. <https://doi.org/10.24090/ibda.v9i2.38>
- Suastika, I. N. (2012). Nasionalisme Dalam Perspektif Postmodernisme, Poststrukturalisme dan Postkolonialisme. *Medika Komunikasi FPIPS*, 11(1), 1-15. <http://dx.doi.org/10.23887/mkfis.v11i1.452>
- Susanto, E. (2016). Islam Nusantara: Islam Khas dan Akomodasi terhadap Budaya Lokal. *Al Ulum: Jurnal Studi Islam*, 16(1), 56-80. <https://doi.org/10.30603/au.v16i1.27>
- Syarif, Z. (2017). Manajemen Kepemimpinan Kiai dan Kontribusinya Terhadap Mutu Pendidikan Pesantren. *Fikrotuna*, 6(2), 521-531. <https://doi.org/10.32806/jf.v6i2.3112>
- Ummah, E. O. S. S. (2018). Tarekat, Kesalehan Ritual, dan Sosial: Praktik Pengamalan Tarekat Syadziliyah di Banten. *XV*(1). <https://doi.org/10.22515/ajpif.v15i2.1448>
- Widayat, P. A. (2014). Kepemimpinan Profetik: Rekonstruksi Model Kepemimpinan Berkarakter Keindonesiaan. *AKADEMIKA*, Vol. 19, No. 01, 18-34. Retrieved from <https://e-journal.metrouniv.ac.id/index.php/akademika/article/view/404>
- Widiatmaka, P. (2016). Pembangunan Karakter Nasionalisme Peserta Didik di Sekolah Berbasis Agama Islam. *JPK: Jurnal Pancasila dan Kewarganegaraan*, 1(1), 25-33. <https://doi.org/10.24269/V1.N2.2016.25-33>
- Yusuf, M. A., & Taufiq, A. (2020). The Dynamic Views of Kiai in Response to the Government Regulations for the Development of Pesantren. *QIJIS: Qudus International Journal of Islamic Studies*, 8(1), 1. doi:10.21043/qijis.v8i1.6716